

Our Contributors.

LETTER FROM INDIA BY MISS FRASER.

(Through the kindness of Miss Ross, of Thorah, we have the pleasure of giving our readers the following very interesting letter from our missionary, Miss Fraser.—ED.)

KOTGORI, JUNE 8TH, 1893.

My dear Miss Ross: It has been my intention to write you ever since my illness, but there were so many kind letters of sympathy from friends in Canada to answer, that, knowing that Miss Ross was always letting you know the news, I put off my letter from time to time. I am now quite well and strong, better than ever, indeed. Two months before I left Mhow, I was hard at work, for, although my teachers and medical worker did nobly while I was sick, there was a great deal that only I could attend to awaiting my presence when I was able to be out. I cannot tell you how deeply I felt the love and courage shown by you sister and Miss Calder, during the long weeks in which they refused to leave the house. As soon as I knew that it was smallpox, I had my rooms cleared and the doors locked, and asked Dr. Parker to send them both away at once, but they refused to leave the house. It was so kind and brave, for as the disease began with great severity, there was little hope of my life at first, and it was a great comfort to know that those I loved were so near. I had been so much exposed to the disease, that I had little fear of contagion, but at the time I took it, I was so tired that my body had no power of resistance. We are having a delightful rest at the hills, the first holiday since we came to India. The scenery here is grand. Behind the house we can see the snowy range, towering far above the clouds, 22,000 feet in height. In the deep valley below us, the Sutlej River is flowing. Sometimes when a storm is coming over the mountains, and the hills are touched with strange, fitful gleams of light, it makes me see again Dore's Inferno, and I half expect to see sad, hopeless figures moving athwart the gloom, undone, lost souls. To-day, all is bright and smiling, and the air is laden with fragrance. White roses are hanging in clusters, great, snowy clusters from the trees, for they climb up the forest trees, and fall in festoons from the branches. In the quiet, shady nooks, there are violets, sweet-scented, shy blossoms, that carry our thoughts back to the Canadian woods, and the brooks that rippled over mossy stones, in shady places. How happy the old time memories make us. Is it not good that God gives us thoughts of the past, as well as of the future. We gather the flowers of long ago, and they shed fragrance on our pathway now.

We have had a very busy year, the work is growing daily. Mhow is a large cantonment, and wherever there is an English population, made up of soldiers, officers, and civil service men, you will find immorality and drunkenness going hand in hand with Sabbath breaking and irreligion. No words of mine can give any idea of the amount of vice (not among the natives, but in connection with the British population) that I have had to contend with in my medical work in Mhow. I am not writing this at random. I am speaking of facts, that which I have seen. What makes it so hard is, that the natives too often class all the Europeans together as Christians, and thus bring dishonour on the name of the pure and holy One. We need men and women to work here among the white heathen. Not only to preach the Gospel to the soldiers, but to give them a chance for a pure social life, to bring something into their lives that will make them feel the shamefulness of the traps, and easy roads into vice that are provided for them on every side by the Government. We have been working along with a few others in Mhow, to promote this end, but burdened as we are with other work, we can merely touch the outskirts of the great mass of in-

iquity. The evangelization of India is not going to be the matter of a few years' work. The condition of the country at present is the outcome of centuries of idolatry, and the upraising of the people will be the work of generations. It is only when you are face to face with those great religious systems that have moulded the mind of the East, that you can in any way realize what the religion of Christ will have to contend with. I feel sure that the manner of teaching the word of God, which is adopted in the home lands, will not do for India. Our teaching must be adapted to the minds we have to deal with. And the men who have a keen perception of human nature, whose sympathies are ever alive, are the men we need here. If they know Christ, the Christ of love and mercy, and have His spirit whose very essence is love, then let them come in close contact with human hearts, and they can leave their creeds, and neatly turned doctrinal phrases at home, for they will do little good for the mass of the people they will have to deal with here. We can understand, "Go ye, therefore, and teach all nations." It is, verily, teaching. The very A B C of truth. Without any of the aids of surroundings, associations, or even hereditary morality. Teaching where too often hunger, want, and sorrow are claiming the first place, and where disease and pain of body have debased the mind. Oh, what we need is love, boundless love, and patience.

It makes me smile now, when I remember learned arguments that I listened to in the past, that proved, without a doubt, that these people would at once discern the difference between the spiritual beauty of the miracles of Christ and the gross absurdity of those performed by their gods. They are well calculated to understand. When I have spent fifteen minutes, fruitlessly, in trying to teach one of them, that medicine taken three times a day is the same as medicine taken in the morning, at noon, and at night, and have decided that I had better give just enough for one day, and make it weak, I begin to rather doubt their powers to discern any special glory in our Lord's miracles, or to comprehend any subtle doctrinal details.

This is where our mission schools and colleges help. Their minds are trained not only in the secular subjects which the Government system of teaching aids, but in moral truth, in the religion of Jesus Christ. In the mission schools the whole atmosphere is healthy for body and mind. It is the daily influence that moulds the character, until, without understanding the change within, the scholars begin to view questions of life from a different standpoint. I have noticed this very much in the boys and girls belonging to the boarding schools at Indore. Even while talking with the little children, I feel at once that they are understanding that they are alive. We must be very broad here, as Jesus Christ was in His life, and in His teaching.

You have wondered about the women who come out so freely to Government and other dispensaries in the charge of men. It is true many do, but it is also true that many will not. Moreover, it is also true that for a great many cases, the presence of men must prevent them from getting the treatment which is most needed. In Mhow, I have had many patients who could not come even to my dispensary, and in almost all midwifery cases the patient would have to die if no female help were at hand. To this question, the fact that Lady Dufferin felt it a necessity to have hospitals exclusively for women, is a clear and sufficient answer. The very thought of male attendance is revolting to the general mind. With many of my patients, I had to assure them, "no men allowed," before I could persuade them to come to my dispensary. There are so many aspects of all those questions, and everyone looks at them from their own standpoint. It is only troublesome when anyone thinks that his view is the only

view, and should be accepted. Probably none of our conclusions are right for others, they are only the lines along which we see most clearly, and, therefore, along which we should work. This is at the root of a great deal of failure. Churches, missions, etc., are organized to death. After the Organizing Committee have operated on the poor body they have on their hands, until every spark of originality is extinguished, they watch its expiring throes, and exclaim on "the failure of missions," and "the lifelessness of church workers." The secret of the success of early missionary enterprise, was that men were allowed to work according to their own abilities, and along the lines that God had fitted them for.

Well, I must close my letter now. Miss Ross and Miss McWilliams are out or they would send love. We are longing to get back to our work, every day seems so long now, there is so much to be done, that we would fain not lose one day. Before we reached here, I had letters pleading with me to return. You cannot understand how deep our love is for our people. Their sufferings, misery, and ignorance, have only tended to draw them nearer to us. It was to people like these that Jesus came. He went in and out among them doing good. We feel that that heart is to-day yearning over them in infinite love. He will not give them up until every knee shall bow, and every tongue confess that He is Lord. Ah! there is a time coming when we will rejoice to look on them, for they shall be the sons of God. Yours most sincerely, M. GRANT FRASER.

CIRCULAR FROM DR. COCHRANE.

The following circular showing the requirements of the Home Mission Fund, (western section), has been sent us for publication, by the Rev. Dr. Cochrane. Copies have been sent, with the sums inserted, to all the Presbytery clerks, and representatives of Presbyteries on the Home Mission Committee.

My dear Sir,—The amount required for the current year from the Presbyteries of the Church for Home Missions is \$68,000, and for Augmentation \$31,000. This calculation is made upon the grants made last March, which in Mission work are considerably in advance of former years, on account of the increasing claims of new fields in the Northwest and British Columbia, and the continuous supply of Mission stations, which the summer session in Manitoba College now enables the Committee to give.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$ has been apportioned to the Presbytery of for Home Missions, and \$ for Augmentation.

The report presented to the General Assembly last June, contains the names of 342 mission fields, and 990 preaching stations under the care of the Committee, with an average Sabbath attendance of 35,171 and 13,547 communicants. These stations contributed last year, towards the support of ordinances, the sum of \$63,553.32, besides, in many cases, building churches and mansees, and are giving, not only to the utmost of their ability, but in most cases, far beyond many of the members of our wealthiest city congregations.

The North-West Territories continue to appeal for additional missionaries to overtake the spiritual destitution that necessarily prevails in many of the newly settled districts. Every year mission stations in the North-West are becoming regularly organized, and augmented congregations are by degrees becoming self-sustaining. But as these are removed from the list, other fields in great numbers are opened up for missionary effort. The emigration to Manitoba and the North-West during the present year, greatly exceeds that of the past, and unless the revenues of the Committee is very largely increased, the supply of laborers must fall very far short of the demand.

British Columbia has now four Pres-

byteries and a Synod, with 48 mission fields, 168 preaching stations, five augmented and seven self-sustaining congregations. The progress in this Province has been most gratifying during the past six years, and the Committee hope that, as heretofore, they will be able to render generous aid to our missionaries in that distant field, and encourage the Synod newly formed in giving the Gospel to Presbyterian settlers, and others destitute of the means of grace.

In the older Provinces of Quebec and Ontario, among the Protestants sparsely scattered in Roman Catholic communities, among the lumbermen of the Ottawa Valley, and in the Algoma and Muskoka region, Home Mission work is being prosecuted with renewed zeal, deserving the sympathy and liberality of the Church at large.

The Augmentation Fund at present assists 147 charges. The contributions of congregations for years past, as is well known, have on an average been \$1,000 less than the sum required. Unless, therefore, there is considerable increase in the contributions to the Fund, the Committee must not only reduce present grants, but hesitate to put new ones on the list. To contemplate a reduction of the small stipends paid our ministers, is painful, and can easily be prevented by more liberal contributions to a fund that has proved so helpful in the past. The best evidence of the value of the Augmentation scheme, is that the Presbyteries, who see most of its workings, give most liberally for its support. It was with extreme regret, that the Committee, in May last, was compelled to reduce the grants. In most cases, they have reason to believe that the deficit was made up to the brethren in augmented congregations. It is to be hoped, however, that this year, congregations will, by their greater liberality to the Fund, enable the Committee to pay at once and in full. In October, a large amount has to be borrowed to pay the claims of Home missionaries and augmented congregations. It is therefore desirable that congregations and missionary societies should forward their contributions at the earliest possible date, and thus reduce, to some extent, the interest that is paid.

OBITUARY.

The announcement made last week of the brief illness and sudden death of Mrs. Alexander Watt came to the people of Fergus and the surrounding community with a painful shock of surprise. Though Mrs. Watt had reached the advanced age of 81 years, her health had been fairly good, and her family and many friends cherished the hope that she might be spared to them for some years to come. The bereavement, therefore, is painfully sudden. Mrs. Watt was stricken with paralysis, and, on the evening of August 5th, after an illness of only three days, her long, beautiful life, came to a peaceful close. In the presence of her husband, and the surviving members of her family, to all of whom she was devotedly attached, she passed triumphantly through her last change. Even though they cherish the memory of her happy Christian death-bed, still their loss is so great, that it must bring a painful feeling of separation and loneliness. They have the sincerest sympathy of a wide circle of friends. The funeral was one of the largest ever seen in Fergus. The services were conducted by Rev. J. McManis, of Knox Church, and Rev. J. B. Mullen, of Fergus. Her son-in-law, the Rev. John Ross, Presbyterian minister of Brussels, Ont., was also present.

Mr. and Mrs. Watt came to the township of Nichol, from Aberdeenshire, Scotland. They took a leading part in the organization and establishment of Knox Church, here, and for more than half a century they have been most devoted and consistent members of it. It is said that the first communion among the members of the congregation, was celebrated in the early home of Mr. and Mrs. Watt in 1837. Ever since that time, by their